

THE EDMONTON CHURCHMAN

Diocese of Edmonton

Volume I, No. 9

EDMONTON, ALBERTA

September, 1945



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The Bishop's Page

My dear people:

The autumn and winter programme begins in earnest this month. I want to call your attention to some aspects of that programme.

There is, first of all, Children's Day and Youth Sunday on October 21st. A proper observance of this day is important and, under God, will result in a real blessing to young and old alike. Clergy, parents, teachers and young people in the Diocese should plan for the day well in advance. Inserted in this number you will find two small pamphlets dealing with the Church Family and the Family Church. They should be read carefully together with the Editor's Page.

A notable feature of Children's Day in the City of Edmonton will be the great Rally Service in All Saints' Cathedral. This service, through the courtesy of the manager, will be broadcast over CKUA. This station reaches every part of the Diocese. The time is 3 p.m., Sunday, October 21st. It would help the Church family spirit if organized Sunday Schools outside the city of Edmonton could arrange to hear and to take part in this service in their own churches. Where there are no organized schools, families should gather in their homes. The broadcast was arranged with the Sunday School by Post pupils in mind. I should like to speak to them particularly.

Later on this autumn, November 8th to 11th, we celebrate one hundred years of missionary work by the Canadian Church. The centenary celebrations are to be marked by a series of conferences in the larger centres across Canada. Teams of missionaries will come to Edmonton for a joint conference of our people, with the Baptist, Presbyterian and United Church. The details of the Conference have not yet been worked out. I send this advance word to you in order that you may begin by praying for God's blessing on this unique undertaking.

The most notable event to which I must call your attention is The Anglican Advance Movement: for Christ and His Church. This movement represents our Church's effort to renew the life and work of the Church in all its parts. The Venerable S. F. Tackaberry has undertaken the task of Diocesan Organizing Secretary. His first word to you on this subject is contained in an article he has written for this number. He puts the case simply and clearly before us—first things first. I commend it to your thoughtful and prayerful consideration.

I am happy to report that in respect of candidates for the ministry the tide has turned. Two young men, Bryan Robinson of Kamloops and Edmonton, and Leo Thurston of Irma, are proceeding to St. John's

College to begin their training. Two others will commence their training as soon as they can be released from the services—Archie Bowker and Reg. Alcock. I ask you to put these young men on your prayer list.

Another series of events calls for brief mention here—Harvest Festivals. In town and country alike our people will gather in great numbers to thank God for the Harvest; gratitude is as much a virtue as honesty. Do not let this season pass without an expression of your gratitude by an act of worship in His House and by some concrete gift to the work of His Church.

From time to time I hear our people complain that the Roman Catholics and various sects are making great progress in this country. A good deal of anxiety is felt by many within and outside the Church in this matter. If there is cause for anxiety we do well to face the facts squarely. As far as I am able to observe and to understand the reason for their progress is quite simple. They take their Christian obligations quite seriously. They are convinced that it does matter whether children are taught to say their prayers or not. They believe that attendance at public worship is both a duty and a privilege. They believe that it is a duty loyally to support the work of their church by every means in their power. It is not, therefore, surprising that they should register real progress. There may be other reasons, doubtless there are. But, the basic reasons which I have mentioned must be frankly and freely admitted. If strong convictions and persistent corporate loyalty be the main reasons for their success, then it is for us to accept the challenge rather than bemoan the fact.

Before many months have passed I expect the return to the Diocese of the Reverends S. G. West, C. E. F. Wolff and N. J. Godkin. These stalwart priests will fill gaps in our staff too long vacant. The Reverend A. A. Court will return somewhat later. I have received and accepted an offer of service from another priest who may be able to come to us before Christmas. I need not say how thankful we shall be when these clergy arrive. It is one of the fruits of victory.

In conclusion I ask you, brethren, to take up into your prayers all that is being planned and ask God's blessing upon it.

Yours in Christ,

Walter Schmonlin

The Edmonton Churchman

A monthly Magazine devoted to the interests of the Church of England in the Diocese of Edmonton.

THE RIGHT REVEREND W. F. BARFOOT
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Vol. 1



No. 9

Editorial

War Memorials Must Have Real Purpose

The universal desire to commemorate the service and sacrifice of those who have laid down their lives in this war must find some form of expression in every town and village throughout the country. Committees are being set up everywhere charged with the task of conceiving and placing these memorials. Debates will be prolonged. Final decisions will not satisfy everybody no matter how prolonged the discussions. In due course the memorials will appear. Any general departure from traditional practice is scarcely to be expected. The monument or cenotaph—the pattern for memorials fixed by tradition—will no doubt play a great part in this as in all former attempts to honour the memory of those who deserve to be remembered. But, the mood of the moment is hopeful. Traditional practice does not carry the weight it once possessed. It may be that in respect of fitting memorials, as in so many other things, we are ready for a departure from customary practice.

The monument is not a fitting memorial, because it cannot nourish and sustain that for which our soldiers fought and for which they made so great a sacrifice. A true memorial will do just that. There are, for example, many monuments to Florence Nightingale but her true memorial is a modern hospital and its staff. Robert Baden-Powell is best memorialized by Scout leaders and their troops. So it is that the most eloquent commemoration of our fallen will strive to express in simple terms their faith in a just and a free and a happy world. It will be useful to keep in mind the fact that they hoped to be here to enjoy the fruits of their victory, but were content to do their duty, to the uttermost if need be, that others might enjoy it. The primary questions are therefore these—what did they hope for and how can it best be expressed in concrete form?

The answer to these two questions need not tax the imagination over much. Whatever truly serves the people of this country serves and honours them. Whatever creates happiness, justice and freedom for the people commemorates their names. The welfare of their country and their people is the most eloquent memorial we can erect.

But, this present time should not be allowed to pass without some action—some definite concrete thing in every town and village in this land, which will witness to their service and show our gratitude. The memorial must be useful, serving a real purpose, or it will fail. A catalogue will include parks in the midst of great cities, playgrounds for children, libraries, churches, theatres, scholarships, etc., etc. These things serve to lift life to new levels of culture, happiness and freedom.

Christian Homes the Hope of Our World

The importance of Children's Day, the third Sunday in October, is becoming increasingly recognized each year throughout our Church. On this day our attention is drawn to the Christian family and the part which parents in Christian homes are expected to play.

Richard Cobden once said that the foundation stone of all national prosperity is the hearth stone, and this saying holds good about society in general. Society can only be built on the materials provided by the homes.

The grave defects of society during the past years are reflections of the breakdown in much of the home life of our nation and world. Certainly the home has not been the power for stability and good which it was expected to be, and the example and discipline associated with the Christian home have been conspicuous by their absence. Parents have not exerted the authority which was theirs, and children have not manifested the respect and obedience to their parents which was their due.

There have been many contributing factors in this decay—for decay it is—and they will not be quickly or easily removed. Some parents have shirked their proper responsibilities, and have been much too busy with outside interests. Many husbands have quietly unloaded the burden on their wives, or wives on their husbands. The war years have seen the problem aggravated by the father being absent on active service, and the mother working. A greed for gold masquerading under the old guise of “patriotic duty” has played havoc with a number of homes, and children have been allowed to run wild. Liberty has degenerated into license, and a heavy price is now being paid in divorce and delinquency.

Never were there so many societies, clubs and organizations clamouring for members, and never were there so many opportunities and excuses for being away from any good influence which the home might bring. Some parents were almost strangers to their own children, and children to their parents. Real affection was dwindling and attempts at restraint were resented or openly thwarted. For many home was a place where one ate and slept, if it was convenient, and there was no other place to go.

Certainly we cannot look for any improvement in the standard of society as a whole without a great improvement in the character of our homes. Only Christian homes can produce a Christian society, and only practicing Christians can produce a Christian home in which parents will be loyal to each other and their children, in which children will be loyal to their parents, and all will be loyal to Christ.

The Christian Church should provide the proper background for the life of every family, and happy is that family which makes the fullest use of its Church. A church-going family have a bond which will stand them in good stead, and families which worship together on Sundays will instinctively expect and receive the best from each other during the week.

The preponderance of women at divine service leads us to conclude that the men are not doing all they should in the building of a Christian home, if only for their failure to take the lead in bringing the family to worship on the Sabbath. Children are born imitators, and it is not long before some of them decide they will imitate their father on Sundays and forego their act of worship. So the rift develops, with half the family making a Christian witness, and the others by their negligence witnessing that Christianity is irrelevant.

The fact that our children are influenced greatly by their teachers and the leaders of their youth organizations does not mean that parents can thus delegate the responsibility for their moral and spiritual upbringing to others, however worthy and competent. Christian parents have something to impart which no outside agent or agency can give, and parents who ignore their responsibility in implanting Christian

ideals in the hearts and minds of the children committed to their care have failed in their most sacred trust.

It would be a miracle of happiness to our Church and nation if the message of Children's Day gave us all a vision of the duties and privileges of a Christian family, and inspired us to acknowledge our responsibility to God and the nation to build a noble society on the foundation stones of Christian homes.

Edmonton Community Chest Annual Drive

Most of the larger centres of our Dominion are presently engaged in their annual appeal for funds for their Community Chest, and canvassers are now making their rounds in Edmonton. The Edmonton Community Chest was formed to assist local agencies with community projects of a recreational, character-building, or social welfare nature. Altogether the sum of \$100,000.00 is required to provide for the work of twenty-eight different agencies, two of which, the Diocesan Council for Social Service and St. John's House, being under the authority of our own communion.

The Community Chest has already proved itself to be a most satisfactory collecting organization, obviating the necessity of frequent appeals or tag-days by a host of societies, some which were badly overlapping. One appeal is made on behalf of them all, and the whole public shares in the undertaking. We urge all who can to give as generously as they are able.

Thanksgiving Services For God's Goodness

Harvest Thanksgiving Services are about to be held in all parts of the Diocese. In some districts the harvest is particularly good, in others only fair. The late fall has helped some crops, and many of the gardens have made a wonderful recovery after an exceptionally dry July. All who “plough the fields and scatter the good seed upon the land” feel the need for expressing their thankfulness for the bounty of God. As a people we are marvellously blessed, and the hungry and homeless millions of Europe must look longingly at these prairies which we are all too apt to take for granted. Our National Thanksgiving provides us with the opportunity of showing our gratitude to God not only for the Harvest, but for all the blessings of the past year, and this Thanksgivingtide should not find us forgetful of the great victory recently given to the United Nations. We have much to be thankful for, and we need to show forth our thankfulness “not only with our lips but in our lives.” As God has prospered you, show forth your thankfulness to Him.

Is Christian Church Up-to-Date?

From time to time the Church is urged to bring her message and her methods up-to-date, to revise her creed, not only in its form but in its content, to leave out things which the world declares it has outgrown. On the side of method the Church is urged to try to meet men on their own ground, running the Church's enterprise after the fashion of a business concern, using its propaganda methods, talking the language of the street and the market place, in short, using the methods by which business has achieved success.

All this counsel comes strangely from a world which before the war had run business to a standstill and is now everywhere frantically groping after methods of economic reconstruction and reform. Moreover, the propaganda methods of the world have ended by making all propaganda suspect. The discerning now suspect that if any commodity requires continuous and costly advertising for its sale there must be some inherent weakness in it. Propaganda, which usually assaults the weak places in man's soul—his fears and his greeds—has no place in the true Christian tradition.

While it is true that the Church has a duty to be efficient in respect of "The Father's Business" and must not neglect to use all the instruments and agencies to hand for the propagation of the faith, she dare not depart fundamentally from the methods of Christ Himself. The Christian religion has always progressed not by the strained and artificial methods of human propaganda, but by the power of the Spirit. The Chinese have a proverb which vividly express this method—

"A thousand dipping oars can less avail
Than Heaven's breath within one ragged sail."

The sustaining strength of the Church is in its deep rooted beliefs which go to the very foundation of things—truths about God and man. The Church goes on repeating these truths whether they are acceptable or not, whether the spirit of the times runs with them or against them, always assured that they are true not for today only but for eternity. The great needs of the human spirit remain ever the same. It is not the Church which accommodates its message or its methods to the trends of the times that is the Church of the living God, but the one which believes and teaches that all man's needs have been fully met in Jesus Christ.

The Primate's Peace Message

So peace is here again. Thanks be to God for that. Thanks be to the courageous men and women who have given their lives, and to those who have given their health and to those who, by God's mercy, will be returning to their homes soon. Thank God for wise and patient leaders and counsellors.

Victory is ours once more. May we at home be worthy of it, and of those who won it for us.

Far be it from me to minimize the joy of this occasion but let us remember, in addition to what I have just said, at least two things.

To the victors belong awful, almost overwhelming responsibilities in the building of a broken world, the desolate and disjointed nations, and the defeated nations.

We have a tremendous task—calling for vision and work, and for wise planning and patient effort.

And, second, is this. If ever a generation has been taught the awful tragedy of one of humanity's root problems, it is this generation.

Root problem—what is that? That of war. This time we know—that awful atomic bomb, the prolonged and tragic sorrow of nearly six years of war, has taught us this: that if we cannot learn to get along with each other we must die.

War now means surely the end of the human race. And war is just the extreme illustration of that which sometimes devastates a home, a church, a community, a country. The quarrel at the crossroads, and World War II are members of the same family. We have been told in the Bible, from Cain and Abel to the end of Revelation, that quarrels mean death. All history illustrates it. The atomic bomb clinches the matter. We have to learn to get on with one another, or be destroyed.

God help us to learn, in this day of the great Allied victories, that these things are so.

And so, let us thank God, let us remember with reverent gratitude our dead, who gave their lives for this victory—those who have given their health, and those who are coming back. They have much to teach us.

And, with them, let us face the task (though they and we are, each in our own way, weary) of building the future.

And, last of all, in repentance and faith let us pray God to give us grace that we may learn to live, in family, church, community, and state, in peace. May God be merciful to us.



DIOCESAN NEWS



CALENDAR SEPTEMBER

- 21—St. Matthew, Apostle, Evangelist and Martyr.
Ember Day.
- 22—Ember Day.
- 23—17th SUNDAY AFTER TRINITY.
- 26—Cyprian, Archbishop and Martyr (Carthage), 258.
- 29—St. Michael and All Angels.
- 30—18th SUNDAY AFTER TRINITY.
Jerome, Presbyter and Doctor, 419.

OCTOBER

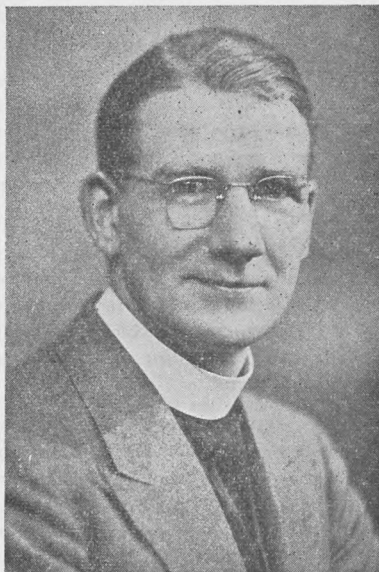
- 1st—Remigius, Bishop (Rheims), circa 532.
- 7th—19th SUNDAY AFTER TRINITY.
- 9th—Denys, Bishop and M.
- 10th—Paulinus, Archbishop (York), 644.
- 13th—King Edward Confessor.
- 14th—20th SUNDAY AFTER TRINITY.

New Parish Hall at Mannville

The young people of the parish of Mannville deserve great credit for their energy and enthusiasm in connection with their new parish hall. The concrete for the foundation was poured on Labour Day by volunteer workers and it is expected that the building will be ready for use before winter.

The financing of this undertaking has been helped by a memorial gift of £100 from an anonymous donor in England, sent through the Colonial and Continental Church Society. Dr. Bate, the secretary of the Society, kindly offered the gift more than a year ago but it could not be claimed until the parish was ready to proceed with the building. The donor has asked that the hall shall be known as "St. Benedict's Hall."

Holy Matrimony



The Rev. F. A. Peake

PEAKE—KILSHAW

At St. Peter's Church, Edmonton, on Tuesday, August 28th, the Reverend Frank Alexander Peake, vicar of Onoway, was united in marriage to Constance Helen Tyndale Kilshaw, second daughter of Mr. and Mrs. T. Kilshaw of Bloomsbury, Alberta.

The Bishop of Edmonton officiated, assisted by the Rev. R. S. Faulks.

The bride, who was attended by her sister Marion, was given in marriage by her father. The Rev. H. G. Brant was groomsmen.

Following the wedding the Rev. F. A. and Mrs. Peake left for a honeymoon at Jasper. They will make their home at Onoway.

Resignation of Miss Higgs

The resignation of Miss Higgs, the nurse at the Lady Farren Medical Centre at Drayton Valley, is a serious loss to our diocesan staff and creates a critical situation in the district which she has served with great professional skill and personal devotion. Miss Higgs joined the staff of the Mission in 1938. She assumed responsibility for the district nursing service until 1942, when she volunteered for Red Cross service and proceeded overseas. Upon her return last spring she again took up her work but has now felt obliged to resign. The community served by the Mission at Drayton Valley feels keenly the loss it has sustained.

The need for a competent nurse to take her place is urgent. The nearest doctor lives at Evansburg, 35 miles away, and must travel over roads which in the spring and autumn are sometimes impassable.

In the meantime the Mission House is being kept open by Miss Camp. We appeal for a nurse and a woman worker for Drayton Valley.

Barrhead Vicarage

The parishioners of Barrhead and Glenreagh have launched an appeal for funds to put a full basement under their vicarage. An enthusiastic meeting was held at the conclusion of Evensong on Sunday, July 22nd, the Bishop presiding, when it was decided to proceed with the work as soon as possible. When this work is completed the vicarage will be a commodious and comfortable dwelling. It is expected that a priest will be appointed to the parish before winter.

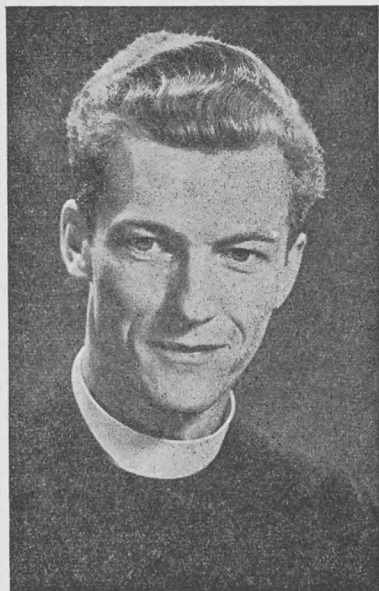
Broadcasting

SUNDAY, At 11 a.m.:

September 30th—CHRIST CHURCH	CJCA
October 7th—ALL SAINTS'	CJCA
October 14th—ST. FAITH'S	CFRN
October 21st—HOLY TRINITY	CJCA
October 21st—Annual Sunday School Rally, Broadcast from All Saints', at 3 p.m.	CKUA



Kapasiwin Boys' Camp



The Rev. W. W. Buxton
Who was in charge of the Camp for Boys
at Kapasiwin.

On August 7th boys from many points within the Diocese met in Edmonton to make the journey to Kapasiwin to mark the beginning of the second year of camping for "teen-age" boys. When the numbers were counted, the journey over, and bunks assigned to all, it was found that the camp had doubled in size since last year.

New Vicar Takes Over

The Reverend W. J. Brant began his ministry in this parish on Sunday, September 2nd. Large congregations attended the services in each centre.

On Wednesday, September 5th, the Bishop presided at a meeting of representatives from the three centres, held to discuss the affairs of the parish. It was agreed that Mr. Brant would be free on the first Sunday of each month to minister to the Kitscoty (Blackfoot, Islay, Golden Valley) parish until a priest can be appointed.

The vicarage at Clandonald is at present rented but the tenancy will end next month. Meanwhile, Mrs. Brant continues to live in Meadow Lake until possession of the vicarage can be secured.

Boys from Edmonton, Jasper, Edson, Vermilion, Ashmont, Wetaskiwin, Fort Saskatchewan, Bruderheim, Marwayne, Oneway and Wabamun were in attendance. This group of boys drawn from as many points soon were well acquainted and enjoying the friendship and fellowship of diocesan youth as a whole.

This year the Religious Instruction was taken in the form of a discussion group led by the Reverend D. J. R. Read, and from the reports of the boys it was one of the highlights of the camp.

In all this year we had six patrols of boys, including both Boy Scouts and Sea Scouts and a fairly active programme of scouting was carried out, including swimming, tracking, signalling, woodcraft and many other activities.

We were still in camp when the news of peace came to the world. Wabamun town invited us to join in their parade and service, and so on "V-J" Day the Scouts led a large parade in Wabamun and later took part in the large open air service, which was taken by Mr. Allen Read, and the address given by the Rev. W. W. Buxton. Later two Scout ball teams entered the ball tournament and in the evening we had ceremonies around a huge twenty-foot bonfire.

Many thanks go to the Reverend D. J. R. Read, Mr. Allan Read, Mrs. Pitt and "Dolly" for aiding in making the camp a success.

Memorial Hall, Sedgewick

St. John's parish, Sedgewick, decided in June that a fitting memorial to the men who have given their lives in the war should be erected as soon as possible. They decided that a parish hall would worthily commemorate their names and their service. The principles which guided their decision were these: it should be something calling for a real personal effort by all the people; it should be something useful to the community, which they so greatly served.

Plans for the building were drawn by Mr. Jim Bearisto and approved by Mr. Story. Mr. E. Leah was appointed treasurer of the building fund and Messrs. Tanton and Vickerman "Works Committee."

The work is now well under way. Everything is being done by voluntary labour on the part of the parishioners. Gravel is hauled sixty miles for the round trip. The ladies of the parish take turns providing lunch for those working in the day time. It is a real parish effort carried out with enthusiasm and good will.

Well done, Sedgewick!

Miss M. Grundy Resigns

Miss Margaret Grundy, who has served the Church so faithfully for the past few years in Ashmont, has resigned to return to her home in England. Miss Grundy came to Canada the year the war began as one of Miss Hasell's workers, intending to return home the same year but the war intervened.

We desire to record our appreciation of her services. She is a skillful and devoted teacher of the young in the Faith. The children of Ashmont and district have been singularly blessed by her ministry. We pray God's blessing on her life and work at home.

Appointed Senior Teacher at Indian School

We have received a letter from Canon Hunt, enclosing a letter he received from Miss Evelyn Moore, a former member of St. Catherine's Church, Edson.

"St. Michael's School,
Alert Bay, B.C.

Dear Mr. Hunt,

I am happy to say that I have been accepted as senior teacher at the Indian Residential School at Alert Bay.

I arrived here on the 25th of August. The school is a beautiful building as you will see from the enclosed postcard. Everything is very clean, the food is excellent, the staff is exceptionally nice, the children are wonderful—altogether everything is 'perfect' and I consider myself a very lucky girl to be here.

When I arrived there were only nine children present. The first boatload arrived on Monday at 3 a.m. What fun and excitement we had! The second arrived Wednesday at 9 p.m.

I couldn't believe my eyes when I saw such neat and tidy children marching in carrying lovely leather bags (something I was unable to get). Boys were dressed in neat fitting suits; girls in the most fashionable skirts and jackets, which fitted perfectly also. Most of the girls had permanents which had been looked after with the utmost care. Yours truly,

EVELYN MOORE."



Woman's Auxiliary



Executive Officers Send Greetings

The President and Executive Officers send affectionate greetings to all W.A. groups as they begin the season's work.

Congratulations and best wishes are offered to Archdeacon and Mrs. Leveredge. Both are cherished in the W.A. family.

The W.A. Executive Committee will meet on the third Tuesday of each month at All Saints'.

The first fall Board meeting will be held at St. Faith's, on October 5th.

The Evening Board meeting comes on November 23rd, at 8 p.m., in All Saints' hall.

Girls' Council Meeneing

Anglican Girls' Council Meeting at Christ Church on Friday, Sept. 28th, at 7.30 p.m.

All Branches are reminded to begin soon to make plans for the Intercessory Service on St. Andrew's Day, November 30th.

Prayer for recruits:

"Grant O Lord of the Harvest that a greater number of our young men and women with the gifts of preaching, teaching and healing may be filled with a hearty desire to make Thy way known upon earth; give them grace to dedicate their lives to Thy service, and this we ask in the Name of Jesus our Saviour. Amen."

Will branches please use the above at each meeting during the year.

This year's study: "More Than Conquerors," has been printed in attractive form similar to last year's. Copies may be had from Mrs. R. J. Horne, 11521 97th Street.

Educational secretaries should place before their groups some story of the work of the two English societies—S.P.G. (founded 1701) and C.M.S. (founded 1799) as an intelligent background to the study of the book. A large map of the world is very necessary.

Supplies for Hospitals

See report on page 261, August number of "The Living Message." Edmonton is on the giving end as well as on the receiving end.

Competition for the Juniors

1. Educational Competition—choice of:

(a) Autograph book—as suggested in "Those Who Climb"—with these two additions:

1. A free hand drawing or traced picture for each story.

2. The Key Text from the Bible.

Points will be given for neatness, originality, correct information.

• (b) An Interst Book on the Pledges. This is to include only one or two well chosen pictures for each pledge and an information item about the pledge, written by the junior herself.

2. The Dorcas Competition:

A branch project—a child's cot quilt, size 42"x64", made of plain and embroidered blocks—choice of blocks.

1. To illustrate "Those Who Climb," or

2. Stamped blocks suitable for child's quilt.

Prayer Partners: Please read what Mrs. Maud Bowlby, the Dominion Superintendent, has written in the August number of THE LIVING MESSAGE.

Planning the W.A. Programme

A. Plan this season's programme for each meeting in advance. The president and her executive should be responsible for this.

B. Include in such programme regular Corporate Communion, St. Andrew's Day intercession, a Quiet Day, or a Quiet Hour.

C. Decide to make use of discussion on Bible and Mission study, problems of Christian living, the work of our Church, parish and community problems, adult education, social service, religious education. Discussion periods, carefully planned and conducted are more helpful than just listening to someone "giving a talk."

D. Pageants or exhibits under competent leadership add variety to the programme.

E. Leave the details of the planning for money making enterprises to a capable committee and have more time at the meeting to carry out the real aims of the W.A.

Conduct of Meetings

1. If a meeting is called for 2.30 p.m. the president should begin promptly on time.

2. A member should be in her place at best a couple of minutes before that time.

3. If a member has to be late sometimes, the other members should not move chairs or make any fuss when she enters.

4. If fees and monies have to be paid, the president should not attempt to carry on business while the treasurer is receiving these. Members could pay money before the meeting begins.

5. The time for friendly conversation is not during the meeting.

6. The president or her programme planning committee needs to pay most attention to the worship part of the meeting.

7. The study period is next in importance. In order that it may not be shelved or given too little attention, presidents are asked to have the study early in the meeting period.

The Church of England in Western Canada

By REV. T. C. B. BOON, B.A.

VI

It is pleasant, sometimes, to leave the main highway and to wander into by-paths. The work of the Reverend John Smithurst in the Indian Parish of St. Peter's, Dynevor, could easily be left on one side, or with only a passing mention in relating the story of the Church of England in Western Canada. It is, however, a rather fragrant byway, and perhaps well worth exploring.

There is romance attached to the name of John Smithurst and his coming to Canada. He was a cousin of Florence Nightingale, and it is said that when she refused to marry him, or perhaps when the family interfered, that he turned his thoughts to the mission field and so offered his services to the Church Missionary Society. He became a student at their Islington College, and was ordained by the Bishop of London, at Christmas, 1838. He was sent to the Red River Settlement the following summer, partly, perhaps, to replace the Reverend D. T. Jones, and partly in response to an eloquent appeal from the Indian Chief Peguis for a missionary to his people, which Mr. Jones carried back with him to the Society when he had returned to England the year before.

Mr. Smithurst reached York Factory on August 15th, 1839, and proceeded to Norway House in a boat manned by Indians, whose language he did not understand and could not speak. At Norway House he seems to have performed his first clerical duties in this country, for on the first page of his register (which came to light amongst the archives of St. John's College, Winnipeg, just one hundred years later within a few days) he records two baptisms. When he arrived at the Red River Settlement in October, it appears that although he had been appointed a chaplain to the Hudson's Bay Company and was expected to assume responsibility for the Upper and Middle Churches, he resolutely informed the Governor that he purposed fixing himself at the Indian settlement and devoting his undivided attention to the natives. He did, however, consent to take the Sunday morning

services at St. Andrew's in order that Mr. Cochran might take those at the other churches, and so for two years he rode the round trip of twenty-six miles "on one of the best and fleetest horses in the settlement."

That he lost no time in settling down to work, Mr. Smithurst's register bears witness, for beginning with an entry on October 9th, 1839, in the course of the next twelve years he took three hundred and twenty-three baptisms at St. Peter's. His first Communicants' Roll contained fifty-one names, a tribute to the work of Mr. Cochran; his last, seventy-nine. Opposite many of the earlier names are the words "admitted by myself," an obvious indication of the need of a bishop. First amongst the marriages which he performed was that on October 7th, 1840, of William King (the Chief Peguis) to Victoria, and it is curious to note that at the top of the next page, right opposite to this first entry, is recorded the marriage between Henry Prince, the youngest son of the Chief, and Sarah Badger. Members of this family still live on the present Salteaux Reserve at Hodgson, Manitoba, and they are still rendering distinguished service in the community.

The only portrait we have ever seen of Mr. Smithurst is one evidently taken in later life and suggest a man in the true Georgian tradition of "clergyman-farmer." He was this indeed. On Sundays, besides going to St. Andrew's, he held a service at St. Peter's at 3 p.m., and later in the day would gather the Indians together again to instruct them in the Liturgy. On Sundays, he did not spare himself in interesting and instructing these same Indians in agriculture and building, and though often so tired at night that he could hardly move, was always with them in their schoolhouse for evening service, to which they looked forward and faithfully attended. He was one of the first missionaries to try and study the native language, and from the time of his arrival always used the Indian tongue in the communion service on the delivery of the Elements. For the benefit of the older people, he translated the whole service into Cree, and also published, in

addition to an English-Cree dictionary, a book designed to help them to learn English. In this respect his work seems to have been at least contemporary with, if not previous to, the better known work of James Evans, the famous Methodist missionary of Norway House, who invented the Cree syllabics.

Mr. Smithurst was highly regarded in the Settlement, and during his last years there was a member of the Council of Assiniboia. In the summer of 1851, he returned to England, but later he came back to Eastern Canada, where for a time he was in charge of St. John's Church, Elora, Ontario; but his health breaking down, he retired to a small bush farm which he occupied for some years, and when he died in 1867, he was buried at Elora.

John Smithurst's diary, and his reports to the C.M.S. are full of interest, and the Cree and Salteaux under his guidance gradually left their ancient customs and wandering habits and settled down in neat cottages surrounded by cultivated fields. Mr. Cochran used to complain, rather forcibly, about the native habit which they had of anointing themselves with sturgeon oil, which he found very trying when the little church was overcrowded on a hot day. Mr. Smithurst never complains about anything of this kind, but records the land broken up, whereby his parishioners earned their winter clothing, or the bountifulness of the barley and potato crops, or rejoices at the progress made by the Gospel. One can only stand in silent admiration at the patience, persistence, energy, good temper and courage of such a servant of the Lord.

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Anglican Girls' Camp Was Highly Successful

Once again another successful Girls' Camp has been held at Kapasiwin. The very mention of the word "Kapasiwin" brings to mind a memory of interesting events and experiences. This year twenty-eight girls, representing six city parishes and seven country points, shared these experiences. St. Mary's, Edmonton, is to be congratulated on having all members of their Girls' W.A. in attendance.

The girls and their leaders were up bright and early to catch the 7.20 flier on Saturday, August 18th. After waiting in the Edmonton station for two hours the trainman ushered us into a coach of our own. For some it was the first train ride. The C.N.R. must have almost forgotten about us as we were nearing Wabamum when the train slowed down. Much to the dismay of the Vancouver bound passengers, backwards we went till Kapasiwin was reached. Everyone scrambled off the train in short order, and the Rev. Stuart Faulks, with his trusty limousine, was there to meet us and our baggage. Girls do not travel lightly, so Mr. Faulks took charge of the baggage and the girls walked to the camp. Cabins were chosen and all vied with one another for the privilege of sleeping in an "upper." Cabins were given names—"Toot'n Come Inn" was first; followed very closely by "The Happy Gang;" "Chatterbox," and "Sleepy Inn."

Did we ever do justice to our dinner! So many things had happened since we'd had our breakfast. The cooks did not have a chance to experiment with left-over dishes. Then came the usual procedure after any meal—dishwashing. "Whistle while you work" was our theme song and it was just as effective as the soap-suds.

On Sunday so keen was our enthusiasm at the prospect of a new day at camp we were awake long before the gong gave us the reveille. We had a celebration of Holy Communion conducted by the Rev. F. Peake. Every morning we had service in the chapel, and after worshipping in the great outdoors we can say with John Magee, that young aviator, "I've trod the high untrespassed sanctity of space, put out my hand and touched the face of God."

On Sunday night Mr. Reed, student missionary at Onoway, invited us to attend church service at Wabamum. It was supposed to have been two and a half miles or so but after walking for what seemed ages we wondered about the length of "so". Nevertheless it was an enjoyable service we would not have missed.

On Monday we started to follow our regular time-table. After reveille we had vigorous setting-up exercises. Often the girls did these voluntarily before retiring. Our already keen appetite was further whetted with the result that breakfast was always a welcome sight.

The next hour was spent in tidying our cabins with K.P. duty and general cleaning up. After chapel we had cabin inspection. The girls are to be complimented on their neatness.

The next period was spent in discussing various phases of Church work—Bible quizzes, Church History, Church Symbolism. One morning we had an explanatory Communion service.

Then came our quizzes on charm and personality. Some of these topics were: "How do I rate at Camp?" "How do I Look?" "How do I rate in Public," and "How are my table manners?" These quizzes made us conscious of ourselves, our attitudes—our defects, and right then and there we resolved to strive to become as near the ideal Christian girl as possible.

The hour before dinner was spent in handicrafts and did that hour ever slip by? Everyone wanted help at once. The most elusive article at camp was the needle. There weren't any haystacks but there were always plenty of needles lost. The girls made cute little beanies from bright colored felt. Talk about original ideas! These were shown in the various ways of trimming the little chapeaux. Novel felt lapel ornaments in the form of "Scotties" with bright red bows were popular with the girls. Several kinds of felt flowers blossomed forth under their nimble fingers. One girl was heard to remark, "Well, I know what I'm going to use for Christmas gifts this year." We take this opportunity of warning you all!

Our mission work was of a practical nature. We made articles similar to the ones mentioned above. These are to be used at Christmas time along the British Columbia Coast Mission. Coloured slides gave us a clear picture of the work done along that Mission.

Most of our afternoons were spent down at the beach, swimming, bathing, boating, making sand castles, both figuratively and literally. We were fortunate one afternoon, through the generosity of the R.C.N.V.R. to have a motorboat ride. After this thrilling ride, rowing under our own steam seemed rather feeble, but we must have enjoyed this latter, too, as there was always a line-up for the use of the row boats. One night we had a moonlight dip.

Our evening entertainment was varied. We had movies supplied by the Dept. of Extension. The sound affects for the silent pictures were ably supplied by the girls. We took turns in providing the entertainment, and what a variety! Sing-songs, campfires, weiner roasts, storytelling, stunts, folk dancing were all enjoyed. Four girls, aptly labelled the "Cackleberry Sisters," rendered various numbers on occasions, both suitable and otherwise. "Green Grow the Rushes" was their specialty and if you haven't heard their version of it, you have missed something. On Saturday night we enjoyed dancing, which ranged from the new-fangled jitterbug to the old-time square dance. Cookies and cocoa and vespers helped to round out the evenings.

One of the highlights of camp was the masquerade. All walks of life were represented from the minister to the clown, from a society lady to a cave woman, from Topsy, Beulah, Aunt Jemina to a glamour girl, and a sleeping beauty. We had a cowboy, and an Arab, a nurse, a sailor girl, and backward girl, an inside and out girl (figure this one cut), an elderly couple, a tramp, Hawaiian girl, two "Miss Kapaswins, 1945", an angel and a sailor. Two girls dressed in reed skirts and accompanied by Mr. Reed represented the "Reed family" and several girls rigged up in towels went as "Knights of the Bath."

Another highlight was the unexpected "pyjama party" on Sunday night, our last night at camp. At this gala event the Rev. F. A. Peake was presented with a suitable wedding gift from all the girls. Let us hope by now he has delivered it to

the right party and that full use is being made of it.

We were pleased to welcome several of the clergy and their families as visitors—The Bishop and Mrs. Barfoot, Canon and Mrs. Nainby and Roger, Dean Trendell, the Rev. and Mrs. L. M. Watts and Gloria, Canon and Mrs. Hunt, the Rev. C. S. Ottley, Mr. and Mrs. Chamberlain, Mrs. S. F. Tackaberry and Foss. Some of the parents of the girls were among the visitors.

Last but not least we had a camp paper. How juicy were the bits of gossip handed in by our star reporters! The task of censoring was no easy one, as we all had our own ideas about the rules of censorship.

All too soon Monday came and a happy group of girls left for Edmonton. Our lives have been enriched from this wonderful ten days of fellowship and companionship. If we can take home with us some of the spirit of goodwill that prevailed at Kapasiwin our lives, our homes and in turn our communities will be greatly benefitted.

Girls at Girls' Camp, 1945

EDMONTON:

St. Mary's—Annie Laurie Clarke, Shirley Smallridge, Joanne Donaldson, Nona Rogers, Shirley May Hosking, Valerie Marshall.

Holy Trinity—Lois Brown, Beth Johnson, Dorothy Taylor, Doris Taylor, Shirley Mansfield.

All Saints'—Doreen Aldridge.

St. Mark's—Dorothy Hudson and Patricia Walsh.

St. Peter's—Doreen Pitt.

St. Faith's—Betty Mitchell and Margaret Lind.

Christ Church—Marilyn Brooke.

FALLIS:

Sheila Seldon, Shirley Winters.

FORT SASKATCHEWAN:

Marian Parker.

ONOWAY:

Joan Armitstead, Bunny Dickson, Marguerite Gonnet.

EDGERTON:

Rosemary Withnell.

HEATH:

Frances Patterson.

WAINWRIGHT:

Audry Smith.

KITSCOTY:

Joan Potter.

Rehabilitation Work by Chaplains Overseas

By HON. MAJOR GORDON R. ADDIE

On the twenty-first of August I had the pleasure of visiting the Bishop of Edmonton regarding the rehabilitation work done by the chaplains overseas, and our interest in supplying some connecting link with their Church and parishes at home. As the Bishop felt this subject should be given more widespread publicity I submit this article for publication in his Diocesan Paper.

From the time of the Battle of Falaise and the historic advance across France, Belgium and into Holland, of a year ago this month, the end of the war was in sight. With the great battles on the west bank of the Rhine, fought and won, the Rhine crossed and the Allied armies surging into the heart of Germany, it became a question of days before the "Cease Fire" would be announced.

With this day before us, plans began to formulate and take definite shape regarding the work to be carried out amongst the men, from the moment of "Cease Fire" until they left the European theatre on a "repat." draft for home. Each department and service carefully worked out their plans. These were submitted to H.Q. 1st Canadian Army, approved and printed in the Rehabilitation Handbook, the authorized guide to all rehabilitation work.

Your chaplains, serving your men overseas, presented a plan which received the complete approval of the Army commander, and the most loyal and whole-hearted support throughout every formation. It was a four-point plan, built up with the whole and express idea of sending the man home to his parish with a sense of the value of his Church.

1. Personal Interviews

An effort was made by the chaplains to see and talk to every man who had a problem, was in difficulty or needed a bit of spiritual uplift. Personal interviews had always been a heavy part of a chaplain's duties, out of which had come unparalleled opportunities for assisting the men. Now officers and senior N.C.O.'s were instructed to advise the chaplain of any man who showed signs of worry or mental strain, evidenced in his associations with the

other men, or affecting adversely his work.

2. Padre's Hours

A promise was made to Div. formation commanders that every man in his formation would be given one padre's hour per week if the men were made available. Padre's hours were made compulsory and on a Coy. basis and the formations were covered. Padre's hours again were not a new venture. Since 1941 they had been vital part of the padre's work. An open discussion group, with a subject presented by the padre and freely debated by the padre and the men, brought out new subjects and much constructive thought. Now the subjects were "laid on." A syllabus of subjects was prepared and all chaplains of the Canadian Army Overseas used this prepared syllabus. In addition to this, these subjects were dated so that every chaplain was using the same subject on the same week. Thus, in the event of transfers from unit to unit, or formation to formation, the continuity of the subjects would not be lost.

3. Chaplains' Centres

It will be seen quite readily that through the "Personal Interviews" and the "Padres' Hours" a number of men were "found" who showed a special interest in the home church, or again men who have found a new priceless inheritance of strength and power outside of themselves when physical strength could no longer suffice. These men wanted more knowledge and understanding of the Church of their choice.

In every division a house was requisitioned, furnished and able to accommodate for eating and sleeping thirty to forty men. Here for three to four days men of one denomination were gathered, where they received intensive training in doctrines and teachings of their Church by chaplains of that denomination. In the case of non-Anglican denominations a service of church membership was held at the completion of the training period and the men were received as members of their Church. With our own men, when a bishop was available, a confirmation service was held. When this was not possible, certificates that they had been prepared for confirmation were presented.

4. Commendation Cards

Having done this much work it was felt that some connecting link must be established between the chaplains overseas who had worked with the man and the clergyman at home who would receive him, and so the "Commendation Card" came into being. Unfortunately insufficient information has been received regarding this part of the work and in some instances the information on this card has been injudiciously used and has proved to be a mixed blessing and at times a boomerang. This card does not come for all returning men; the card is not an official document. It is, as it states, a confidential card from the chaplain overseas to the clergyman back home, which in effect says: "Here is a lad I know and this is what I know about him, he's leaving me now and some time in the not too far distant future he will be coming to your parish, look after him for me, will you? He's a good lad."

This card, when made out by the chaplain overseas, is mailed by him to the District Chaplain, of the district where the man will be demobilized, on the day that the "repat." draft leaves the unit. Upon receipt by the district chaplain it is dispatched to headquarters of the Church of the denomination concerned (in this case to your Synod office). From there it is mailed to the clergyman of the parish to which the man will return. It may be two weeks before he arrives, it may be a month, according to the shipping hold-up across the Atlantic, but he is on the way and the commendation card, when received, will have achieved its purpose:

(a) To announce to the clergyman the departure of a man on the first leg of the journey for home.

(b) To give what information is available, if any, concerning the man.

(c) To hand him over to the pastoral care of the padre back home.

Since leaving the continent a month and a half ago, where it was my privilege to be senior chaplain, 4th Canadian Armoured Division, I have received word that the work outlined above is continuing satisfactorily and the plan meeting with success.

May I therefore commend these men to you in a special way. Their troubles have been our troubles, their fears, their hardships, their temptations, their sins—ours. You will find them hardened in life and speech. Be patient, not critical; helpful, not shocked, and above all, where

it is possible, give them good fellowship, for fellowship has been their whole life for the past six years. We, who know them so well, have lost them. You are gaining men.

As they say in the army: "For your information and necessary action, please."

BIBLE QUIZ

1. What is the last Book of the Old Testament?
2. Where does the name of God first appear in the Bible?
3. In what Book of the Bible does the name of God never appear?
4. Which of his sons was Abraham willing to sacrifice to God?
5. What long-haired Israelite was betrayed by his Philistine wife?
6. Where is the "Magnificat" found in the New Testament?
7. Who climbed up into a chariot to explain the Scriptures to an officer?
8. Who was tempted to turn stones into bread?
9. Who anointed the feet of Jesus and wiped them with her hair?
10. What day celebrated the Crucifixion?

Answers on page 21.

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Appeal for Clothing for War Victims

The National Clothing Collection, sponsored by the Canadian United Nations Relief Fund, on behalf of "UNRRA" (United Nations Relief and Rehabilitation Administration), is to be made throughout the nation from October 1st to the 20th. Individuals and organizations are being asked to co-operate in gathering together as much clothing as possible so that it may be despatched to the needy victims of the war, as quickly as possible.

Officials of "UNRRA" are expressing great anxiety concerning the coming winter. Shortages of food, fuel and clothing are anticipated everywhere, and the more fortunate peoples of the world are asked to do everything they can to alleviate this suffering.

Already over 600 communities have set up local communities to handle the collection, and all our Church people are urged to assist in the work and donate toward the need.

Some idea of the tragic conditions obtaining all over the world can be learned from the brief reports sent in by the various agencies, as follows:

Albania—"The most urgent need is for shoes and clothing."—E. L. H. Lloyd, Balkan Mission, UNRRA.

China—"Over 75% of the people in many districts of China, specifically from my observation, along the Tiger River and the West River, are in rags. Retail prices of such clothes as are available, and those are very, very few, have increased 462 times since the outbreak of the war. Hundreds of thousands of Chinese are living in utter misery."—Rev. Father Russell Sprinkle, Watan, Kwangsi, China.

Czechoslovakia—"The Germans took everything they could possible move when they retreated. The worst need is for shoes. Thousands are going along barfooted in the cold unable to work. The next greatest need is for clothing." Frantisek Nemec, Czech Minister of Reconstruction.

France—"All need warm clothing, stockings and shoes. Children's garments are especially needed, since 70% of all French children are underfed and have low resistance now to cold and disease."—Robert de St. Jean, French correspondent.

Greece—"Only those who have experienced a severe winter climate can realize how much the people of Greece have suffered for want of clothing and shoes. One of every six Greeks suffers from tuberculosis. A tremendous rise in this

disease can be expected unless we provide clothing, food and shelter."—Dr. Eric Mohn, Swedish Relief Mission to Greece.

Holland—"This sad, drowned land is the worst bit of liberated Europe I have seen. Once the Dutch children were the best cared for in Europe. Now, only the lucky ones can wear even wooden shoes. Others wrap their feet in bundles of rags. Few have sufficient clothing; some hardly any."—European correspondent, London "Times."

Yugoslavia—"I can never forget the sight I saw this morning—mostly women and children—dressed in clothes no one at home would even handle—burlap bags for dresses, old rags around their shoulders, old rags wrapped around their feet, and there were at least 50 patches on a coat worn by one of the boys."—Major Ellis H. Gray, U.S. Army.

Norway—"Old newspapers pasted or tied together and cut or torn to provide a neck-hole, serve as coats and cloaks for thousands of Norwegian war sufferers. Only the visible parts of men's shirts now exist, because the sleeves and tails have been used to patch and repatch the front and collar. The greatest need is for babies' clothes."—L. C. Reod, Norwegian Information Center.

Philippine Islands—"The people have been starving and most of them look like walking skeletons. The Japs took everything. The greatest need is clothing. Most of the people of Leyte are almost naked—even 17- and 18-year old girls."—Brig.-General Carlos P. Romulo.

Russia—"The idea of how overwhelming is one of the problems facing the Russians today—the problem of keeping their bodies warm—can be gained from the fact that at least 30,000,000 men, women and children who managed to survive enemy occupation have been the victims of organized Nazi plunder. In one small district the Nazis stole 2,439 fur coats, 5,477 pairs of felt boots, 11,000 yards of cloth, 3,208 wool scarves, 3,229 sets of men's underclothing, 815 sets of children's underwear; leaving the population to die of exposure."—Edw. C. Carr, President Russian War Relief in U.S.A.

Church Efforts

Reports from the relief workers representing various of the religious organizations engaged in the war-ravaged areas and in refugee camps which are serving homeless, destitute war victims, further

reflect the needs to be served by the National Clothing Collection.

Some of the most striking of their observations follow:

Yugoslavia—"These Yugoslavs are very resourceful. They have taken white cotton tent ropes, not absolutely essential to hold the tents up, unravelled them, re-spun them, using drop spindles of their own manufacture, and from the resulting thread, and with needles filed from heavy wire, have knitted dresses, blouses, panties and socks. I might add that they do beautiful knitting." From Sarah Howells, American Friends Service Commission.

Greece—"Keeping warm in Europe is more difficult than securing food. People are still wearing the same clothes they had in 1939. Many are liberally dressed in foul rags. Every scrap of material, curtains and even upholstery, is used to keep bodies warm."—Worker representing the Mennonite Central Committee for Relief of War Sufferers.

Wanted

Knitted caps, woollen wraps, Shawls and smocks, and heavy socks, Low-heeled shoes, if you have spares, Have them mated, tied in pairs; Dresses, work-clothes, coveralls, Underwear and overalls, Robes, pajamas, sweaters, skirts, Top-coats, jackets, suits and shirts; Infants' garments, bedding, piece-goods,

All of these are your "lend-lease" goods;

So start collecting—make your rounds For MILLIONS OF POUNDS!

Russia—"War brings unspeakable tortures to children. In the Soviet Union there are thousands who have lost one or both parents. Many have seen their mothers tortured and shot. Many themselves have been wounded. They need everything, but most of all clothing."—From Dr. Ralph W. Sockman, Chairman, Interfaith Committee, Russian War Relief in U.S.A.

France—"The most significant feature in these northern centers of France is the bewilderment of the people. They feel they are less well off materially than before the liberation. They find it difficult to understand that America and the British, to whom they looked for help, should have brought this devastation to them and then, as they think, deserted them. If we fail the French now, the effect may be to embitter Anglo-French relationship for a considerable time. The primary needs are clothing, blankets and tarpaulin and material for emergency roofing for their broken homes."—Clarence E. Pickett, American Friends Society.

Students Also Played Their Part

By REV. D. R. J. READ, B.A.

The fact that World War II was a total war involving civilians as well as those in the armed forces was constantly impressed upon us by stories of heroism from every walk of life. During the early years of the war, many of us listened each Sunday to the broadcast from Britain about the "Little People"—tales of ordinary humble folk who in the midst of the blitz in London or of persecution and tyranny in Poland quietly and without dramatics risked, and often laid down, their lives for their friends. The object of this article is to tell a few of the things that students, in particular, have been doing during the war years; to tell some of the few known brave acts that students, as individuals or in groups, have performed, and to honour not only them but also that greater number whose names and deeds died with them.

It was fifty years ago last August that representatives of Student Christian Movements from Britain, Scandinavia, Germany, America and the missionary colleges of the Orient met at Vadstena Castle, Sweden. At those meetings, largely due to the influence of John R. Mott, the World's Student Christian Federation was formed. By 1945 the W.S.C.F. has grown to include in its membership the Student Christian Movements of forty different countries. The common purpose that binds these Christian students of many different lands and traditions together is their main business of making Jesus Christ known to students. The W.S.C.F. dares to believe in the World Christian Community today and works to make it a reality.

The coming of the war brought many difficulties and tensions to the W.S.C.F. Within its fellowship were Christian students who were now fighting on opposite sides. In some countries the activities of the S.C.M. were regarded as detrimental to the national interest. So in some countries the Student Christian Movement was dissolved by government action; in others its work was hampered by restrictive measures; in yet other lands the S.C.M., rather than submit to the control of the state, voluntarily disbanded.

One of the first concrete evidences of the strength and solidarity of this world fellowship within the W.S.C.F. was the response of students in the free lands to the suffering of their fellow students in

lands ravaged by war or occupied by the enemy. The students of U.S.A., the countries of the British Commonwealth, and some of the European lands hearing of tragedies befalling their brothers in China promised, and soon were giving, help. Most of the Chinese universities are in the cities on or near the coast. These rapidly fell into the hands of the Japanese. In most cases students and professors alike decided to escape into inland China, there hoping to set up their colleges again, safe from the interference of the enemy. The Generalissimo urged all students to continue their studies because so great was the need of trained men and women. They heeded his plea, and with scanty possessions carried in bundles on their shoulders or occasionally on a push cart, hundreds of groups of students began a long and dangerous trek to safety. The story of these treks is one of the great modern epics. In many cases it sounds strangely like St. Paul "in journeyings often, in perils of robbers, in perils by mine own countrymen, in perils in the wilderness, in weariness and painfulness, in hunger and thirst, in cold and nakedness." The length of their journeys varied. Some walked two or three hundred miles, others had to travel twelve hundred. Some took a week or so, others were months on the road. Some had to repeat the process several times as the enemy continued his advance.

The Chinese students soon learned that universities do not consist of large buildings, elaborately equipped laboratories, and libraries with thousands of books. They discovered that where there was one person who wished to learn and one person who was willing to teach, there was a university. In inland China these undernourished, travel-worn students and professors set up their colleges in small towns and villages. Sometimes they were able to take over a large disused temple for classrooms. They were able to improvise living quarters from packing cases, making six by six huts in which three students would live. They would build a table by making two piles of mud and laying a piece of wood across them. A third pile of mud would serve as a seat. All would be well until the rainy season, when both table and seat would begin to subside. In the universities of the free lands, the phrase

"student relief" began to be heard. The S.C.M.'s initiated campaigns to raise funds to buy medical supplies and books and other urgently needed equipment for Chinese students. Student Christian solidarity soon assumed concrete form.

The leading truck in a convoy on the Burma highway turned a corner at the top of a hill and prepared to descend into the valley. In the middle of the road at the bottom of the hill a crowd of people were squatting. The driver honked his horn and the other trucks followed suit. But it had no effect. The crowd did not disperse, and finally amid a squeal of brakes and muttered oaths, the convoy had to stop. A mild looking gentleman approached the first truck, and apologizing profusely, explained that he and his students were trekking into the heart of China, and were continuing their lessons as they went, and he was using the dust of the road as a blackboard, and would the drivers mind waiting just a few minutes till the lesson was completed.

The students of one college discovered that trains carrying wounded soldiers from the front to base hospitals hundreds of miles in the rear were passing through their town. The soldiers were loaded on open freight wagons, and they received no aid or attention after the train left the front until it arrived at the base hospital. Such was the hopeless medical situation in China. So these students under the leadership of a theological professor began to meet all troop trains and give food and drink to the wounded men and provide fresh straw for them to lie on and where possible dress their wounds. Word of this good work finally reached the Generalissimo who put the professor in charge of organizing "Service to Wounded Men in Transit" for the whole country. The professor soon became known as the professor with the bed pan.

Student relief in Europe started when refugee students from occupied Czechoslovakia and Poland began to settle in France and Switzerland. Later the major emphasis was on helping prisoners of war. Books and writing materials were sent into the camps through the Red Cross. In most camps there were ex-teachers, professors and padres who were able to undertake to lecture in various subjects. Several British universities arranged to permit examinations for degrees to be written in the camps. Soon Canadian, British, American prisoners of war students whose university careers had been interrupted, or who wanted to do some studying, were

Continued on Page 19

New Anglican Movement to Advance Christ's Church

By THE VENERABLE S. F. TACKABERRY

"The Church, in thanksgiving to Almighty God for victory, calls her people in Canada to a re-affirmation of their faith and a rededication of themselves to the service of God.

"The leaders of the Church, having surveyed the situation, are convinced that her needs are: spiritual revival; a return to corporate worship; sacrificial giving; and enlistment for service."

In this opening paragraph of the Church's latest proclamation to her people are summarized the objectives towards which all her energies are to be directed for a long time to come, beginning now.

What is the need and the justification for this great challenge? Has not the Church been doing rather well of late?

The answer to the second question is, "yes." In many ways of late the Church has made definite advance. Everyone knows that over all Canada apportionments are being paid and over-paid, ever since the historic Stratford meetings. This has been due to the inspiring leadership of the present Archbishop of Rupert's Land, to the faithful work of the clergy, to the informative literature sent out by the Church departments, to the conscientious and intelligent use of the study-books, through W.A. branches, to better economic conditions and, especially, to the growing conviction that the Christian revelation does reveal the secret of living and that in Christian discipleship is the solution of the ills of the world. All this is very important. It is all on the credit side.

Debit Side

But a consideration of the first question reveals another side—a debit side.

While formal helps to private devotion such as the League of Prayer and Service, and the Bible Reading Fellowship, show considerable growth, evidence is lacking to support an optimistic view of the development of the devotional life among our people.

While numbers attending corporate worship in larger centres have increased,

it is felt that this increase is made up of those who formerly worshipped elsewhere. There is reason for grave disquiet in the whole matter of corporate worship.

There appears to be a dangerous apathy on the part of church people in respect of the growing proportion in every part of Canada of a population of non-worshippers who are not in the least interested in the Church or her work. The situation appears to be that our people are indifferent to them and they are indifferent to the Church. Thus our first home missionary challenge is not being met. So few of our people feel any obligation to present to their neighbours the faith by which Christians live, the reasons behind it and the power within it.

The organized work of the Church at home and abroad must be done by men and women who feel a call and an obligation.

Concrete Needs

At this moment the Reverend Dr. Alderwood needs fifty men and women for various types of work in our Indian and Eskimo Residential Schools. The thin trickle of applicants is scarcely sufficient to enable the skeleton staffs to keep the schools open.

Volunteers for Indian missionary work (as distinct from the Indian and Eskimo Residential Schools) are few. Aged missionaries are compelled to remain at their posts through lack of replacements. Strategic points are vacant. This work, the pride of our Church, and our great heritage from the C.M.S., awaits a new interest and help from our people.

The theological colleges are almost vacant. What of our proud boast that the Church in Canada would be supplied with clergy—the sons of our homes?

While this is a momentous hour in foreign missions the present staffs are hopelessly short in numbers though high in devotion and efficiency. For one small spot in India they are calling for three men and five women immediately.

Financial Support

We have concentrated on work on local centres. Our Church remains a collection of congregations. As our Church was growing through the years we should have seen to it what problems were dealt with as they appeared, that obligations incurred were provided for and that our organization would function with the greatest efficiency. Lack of financial support has prevented this.

One example is found in the matter of adequate care of the aged servants of the Church of which we wrote last month, when discussing the pension situation. Again, the position of the Primacy has increased in importance and carries with it much work and organization. We have not made provision for this. At present the situation is that the load is being carried by the overburdened Archbishop of Toronto.

The Church operates through three Boards—Missionary, Educational, and Social Service. From these Boards comes the help that keeps the Church informed and united in purpose and action. Through lack of financial support this well-devised organization runs into a bottleneck at the very point where it could be most helpful to every last mission in this broad Dominion. I refer to field secretaries such as Dr. Priest and the Rev. H. G. Watts, who have helped us all so much.

Lacking Devotion

Almost every legitimate task which the Church is convinced it should be doing is held back for lack of volunteers and lack of finance. All this constitutes a strong indictment against the Church on the ground of neglect of duty. The verdict is that church people are lacking in devotion to their Lord and are therefore indifferent in themselves, insufficient in their giving and ineffective in their doing.

Is this Church ready to face the great task of leading the Dominion into new ways of peace and righteousness? The answer is "no—not in her present spiritual complacency." The answer is "yes—if our people are willing to be led to regain the true sense of the urgency of the Gospel and to re-open the age-old trail to the foot of the throne of Grace.

(Next Month—The Plan of Advance.)

Rural Deanery of Edmonton

ALL SAINTS' CATHEDRAL

THE VERY REV. A. M. TRENDALL

THE REV. H. G. BRANT

Holidays are now over for another year and all the organizations are making preparations for the renewal of activities.

The Sunday Schools re-open on Sunday, Sept. 16th; the main Sunday School for all pupils over 8 years of age at 9.45 a.m. in the church, and the Beginners Sunday School at 11 a.m. in the parish hall. Children are looked after from 2 years old and upward while the parents attend the Morning Service in the Cathedral. All Saints' Mission Sunday School (north of 97th Ave. on 101a St.) will also re-open at the usual time on Sunday afternoons.

We would be grateful if parents in the country would let us know if they have sons and daughters coming to the city for the winter, so that we can know their names and addresses and we will do our very best to give them a hearty welcome.

We are most grateful to Canon G. H. Crane-Williams for the splendid service he rendered the Cathedral during the time the Rector was away. The congregation without exception enjoyed his ministrations very much, and we would all be very pleased to see him whenever in the future he may be able to come to us again.

Harvest Thanksgiving services will be held in the Cathedral on Sunday, October 7th. The morning service will be broadcast, and in the evening we look forward again to having Lee Williams' beautiful "Harvest Song."

It is indeed a joy to welcome back the returned men. Some of them have been absent for six years, but all of them we welcome with grateful thanks, and if there is anything at all we can do for them we will be very pleased to be able to do it. We are very busy trying to contact them in their homes, and if we are not able to do it all at once, it is because so many are returning, and it is not always easy to find them home when we do call.

On Sunday evening, Sept. 2nd, we bade farewell to Miss Elaine Eyre, who has been a faithful member of the choir for the past 10 years. She was married on Tuesday, Sept. 14th, to Mr. Christian Nielsen and will make her future home at Sundre, Alberta. We wish them both a very happy future.

We also bade farewell to Mr. Brian Robinson, who is entering theological college this month. Mr. Robinson has been a strong member of the A.Y.P.A. and a scout leader, and we rejoice to think that he hopes to enter the ministry. We now have five young men who are either taking theological training or are contemplating entering the ministry and we wish them all good luck in the name of the Lord.

CHRIST CHURCH

THE REV. E. S. OTTLEY

With the ending of the war a great load has been lifted from our minds. "V-J" Day was a time of thanksgiving and dedication for us all. On the evening that the news came of Japan's acceptance of surrender terms a service was held in the church, and again on Sunday, there was a great gathering of the congregation.

Service on Sunday morning was attended by the officers and men of H.M.C.S. Nonsuch, and the Lesson read by Lt.-Commr. Webster.

There now rests upon us all the responsibility of prosecuting the peace even more strenuously than we prosecuted the war.

Women's Auxiliary: The opening meeting of the Women's Auxiliary will be held on Tuesday, the 11th of September, and from this time onwards the meetings will be held on the 2nd and 4th Tuesdays of the month.

Sunday School: With the loss of the leaders of the Beginners Sunday School, Mrs. Bellamy and Mrs. Shelmerdine, we have found it necessary to make a considerable change in the times of our Sunday School sessions.

All the younger children up to and including grade 3 will have their Sunday School session at 11 a.m., beginning on September 16th. The children from 4 years up to grade 1 will have their entire session in the parish hall during the Morning Service. Grades 2 and 3 will attend the first part of the service and then retire from the church to their class rooms in the hall.

We hope parents will give their wholehearted support to this new arrangement.

Young Women's Club: The Young Women's Club have been meeting every two weeks during the summer. Their Fall meetings will begin this month. At the first meeting plans will be made for a Hallowe'en Tea and Sale of Work, on Wednesday, October 31st.

Evening Branch W.A.: The opening meeting of the Evening Branch will be held on Monday, September 17th.

HOLY TRINITY

(Cor. 101st St. and 84th Ave.)

CANON W. M. NAINBY

Parish Guild: The opening meeting of the season will be held at the home of Mr. and Mrs. A. H. Lord, 9276 119th St., on Monday, September 24th, commencing at 3.00 p.m. We hope that all members will be able to attend, and new members will be made most welcome.

Girls' Club: Miss Audrey Sowerby, the president of the Club, is at present on holidays, but reports that the first meeting will be held in the vestry of the church

on September 24th. The meeting will commence at 8.00 p.m., and we are looking forward to an increased membership in the Club this year.

Choir: The date of the first choir practice has been set for September 13th. Mr. Wild will be on hand to welcome old members, and a special invitation is extended to all who would like to join the choir. During the absence of Mr. Wild, Mr. Fred Brown played the organ.

W.A. and Y.W.F.: The W.A. opening meeting will be on Tuesday, Sept. 11th, at 2.30 p.m., and the Young Women's Fellowship will meet on Wednesday evening, Sept. 19th, at 8.15 p.m. Both organizations would welcome newcomers to the parish.

Flower Services: The annual Flower Services were held on the second Sunday in September. The church was again beautifully decorated, and we wish to thank all who gave flowers for the occasion.

Sunday Schools: Bible classes and Sunday Schools re-commenced on Sept. 9th. The Junior and Senior Bible Classes for boys and girls meet at 10 a.m. each Sunday morning. The Beginners and Primary Departments meet at 11 a.m., and parents are able to attend Morning Service while the children are in School. The Main School meets in the afternoon at 2.30 p.m. in the church. Sunday School in Garneau Public School is at 11 a.m. each Sunday.

Men's Banquet

The Vestry is sponsoring a Chicken Dinner for the men of the congregation. This is to take place on Wednesday, October 10th, at 6.30 p.m., and tickets may be obtained from any vestryman. The Young Women's Fellowship will be catering, and a programme will be arranged. We hope to see the men out in force.

ST. FAITH'S

THE REV. L. M. WATTS

Last month we asked for a volunteer to act as our parish correspondent to THE EDMONTON CHURCHMAN and Mr. Ivan Fawkes has undertaken this piece of service to the parish. As this section of the magazine will now depend upon the co-operation of all organizations and leaders we shall make the situation clear.

Mr. Fawkes is a keen member of the Church, but he is more or less a shut-in. News items will therefore have to be sent to him. His address is 11236 92nd Street, and there is no telephone at this address. He may, however, be reached by telephone if you call 72036 (Mrs. Davis) and leave your number.

We are anxious that there be news items in this magazine every month. They will have to be in the hands of Mr. Fawkes by the third day of each month. Advance notices may be given of any forthcoming events.

Mr. Fawkes will be provided with a list of organizations and leaders in order that he may seek news items if necessary. We hope it will not be necessary. This is our part of the magazine. Let us use it to the full.

We report further progress on the rectory. Since last month's news the eavestrough has been put on, and the outside painting has been finished. During the month Mr. Tout decorated all the walls and ceilings downstairs. There are so many odds and ends to be done on a new house that it is always difficult to say the house is finished, but when the fireplace is finished and the mantelpiece on we may call the rectory complete.

Have you paid your subscription to this magazine for the current year? It is only twenty-five cents and may be paid in through any of the organizations. It will eventually get into the hands of the People's Warden.

During the past month we gave thanks to God for victory and peace. Let us face the Church's part in the winning of the peace. Dusty pews certainly won't do it (no reflection on the caretaker).

ST. LUKE'S

CANON W. H. HATFIELD

The annual flower service is always a highlight of the late summer. A large wooden cross, pierced with dozens of holes, is placed at the end of the nave, and during the service is completely filled in with flowers brought by the children of the Sunday School, a few blooms from each bouquet. It is a beautiful sight to see the finished flower cross, and this year was no exception. The cross is later placed in the sanctuary—a thank-offertory to Him Who "made them every one." The offertory at these flower services is given to the S.P.C. to help in the printing of bibles in Braille for the use of the blind in Burma.

Arrangements are under way for the mission to be held October 21st to October 25th inclusive. There will be celebrations of Holy Communion, a children's service after school hours and a mission service in

the evening each day. The mission will be conducted by the Rev. L. A. Bralant, rector of Wainwright.

Weddings were again the centre of interest during August. Miss Margaret Coghill and Mr. Frederick Charles were married on August 7th. Margaret is presently a member of the R.C.A.F. (W.D.).

On August 16th Miss Mary Hatfield and Mr. Robert Guy exchanged vows at a fully choral service. The bride is the only daughter of Canon and Mrs. Hatfield and has been church organist for some time.

A third wedding was that of Miss Evelyn Campbell and Mr. James Murdoch, on August 17th.

All three girls were former members of the Junior Choir. The good wishes of the congregation are extended to these young people with the prayer that God's richest blessings may be outpoured upon them.

"Grant them the joy that brightens
earthly sorrow,
Grant them the peace which calms all
earthly strife;
And to life's day the glorious unknown
morrow
That dawns upon eternal love and
life."

ST. STEPHEN'S

CANON J. C. MATTHEWS

St. Stephen's Church is at the corner of 109th Avenue and 96th Street.

Sunday services are at 8 a.m., 11 a.m. and 7.30 p.m.

Sunday School at 12.15 p.m.

Weekday services at 8 a.m. and on Wednesday at 10 a.m.

Thanks are due and sincerely offered to the Ven. Archdeacon Tackaberry, Canon Hunt and the Rev. F. A. Peake for their kindness in taking services, etc., for me while I was away on my vacation.

I enjoyed the time at Edson very much. It is always a great pleasure to take the services in St. Catherine's Church, which is most beautifully cared for by the ladies of the congregation. I met many old friends and baptized George Simmon's baby and Nellie Millis' baby. The latter was only five days old, so Mrs. Dick White and Mrs. Boomer "abducted" it from the hospital and we had a ceremony in the church.

I was helped out of a mud hole by Walter Haight—a young airman, but a boy in Sunday School when I first knew him.

Sydney Dobing helped me put a new rope on the flag pole and hoist the flag. Nice co-operation between the Navy and the "sky pilot."

ST. MICHAEL AND ALL ANGELS

At St. Michael's the Ladies' Circle is already planning a bumper Harvest Thanksgiving Supper.

The Sunday School at St. Michael's will begin again on the 9th Sept. at 11 a.m.

ST. MATTHEW'S MISSION

At St. Matthew's Mission we are losing the valuable help of Sister Amelia on account of new duties connected with her work at St. John's House.

Mr. Joe Thompson is going to plant a caragana hedge round the Mission property, which will be a great improvement.

ST. LINA, BEAVER RIVER

The congregation of Beaver River was pleased to have an opportunity of again meeting the Bishop, when some twenty-seven members met for a service of Holy Communion at the home of Mr. and Mrs. B. Lea-Wilson, on August 20th. This time we had very nice weather for our service, although the top of the Bishop's car was the evidence of the fact that he had encountered a severe hail storm on his journey out from the city the day before.

Next month our members hope to be able to attend the consecration of the Church of St. John the Baptist at Rife, on September 16th.

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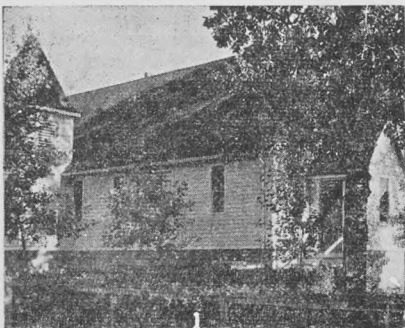
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St. Luke's Church

FORT SASKATCHEWAN

St. George's, Rev. W. W. Buxton

The past weeks have been quite active in parish life and much has been accomplished. The W.A. has again started its regular meetings and new members are welcome. The W.A. members have decided to hold a fowl supper on November 3rd. The tea held at the home of Mrs. C. H. Williams was quite a success, over forty dollars received, and Mrs. Williams and Mrs. Brobbins are to be thanked, as well as all those who so ably helped.

The men have been busy collecting in an attempt to clear off the rectory debt of \$800. We hope to be well out of debt before Christmas.

The Vestry passed a resolution to purchase a garage for the rectory and it now stands on the property and is in use.

Sunday School has started again, led by Mrs. Dick Mager and Miss Boltin, and with the beginning of school the choir took up its duties once more.

A large congregation from the "Fort" and Bruderheim gave the Bishop a welcome on his recent visit here, and later we the guests of Gibbons and Bon Accord at their fine reception, held in the Gibbons Hall.

HOLY TRINITY, BON ACCORD

The W.A. decided to hold a fowl supper this fall, which is something for the future, and also to paint the church, which is something in the past. The church certainly looks much better after those three coats of paint.

On August 26th the Bishop held a service of confirmation. After the service the candidates and congregation went to Gibbons, where the Bishop spoke to all the candidates and later we all joined in the reception in Gibbons Hall. We extend a hearty welcome to all the new members of the Church. On the second Sunday in September the candidates received their communion from an old Elizabeth chalice. We thought of the hundreds of thousands gone before us in the same faith who had partaken of the sacrament from the same chalice.

EMMANUEL, GIBBONS

There was a fine day for the confirmation service, and the church was literally full and running over with nearly as many people on the outside as there were within. After the service the Bishop spoke to the thirty newly confirmed members and then everyone went to a reception in the hall.

The congregations of Ft. Saskatchewan, Bon Accord and Gibbons turned out to receive the Bishop and the new members, there being nearly three hundred people in the hall. It was exactly nine years to the Sunday and date since the last confirmation held in Gibbons, and it was a day that made the hearts of many of us very happy indeed.

ST. JOHN-THE-BAPTIST, RIFE

On Sunday, August 19th, the day of National Thanksgiving for Victory, we were most fortunate in having Bishop Barfoot with us. Truly, he brought home to this congregation a message of inspiration and thanksgiving. On such a great

day our little church was particularly honored by his presence.

Holy Baptism: Dorothy Sharon Hill.

The W.A. met at the home of Mrs. N. Peart, on August 18th. There were nine members and five visitors present. The sum of twenty-three dollars was turned in by the members present as their donation to the "imaginary picnic." The final sum is not yet realized, as all members were not present.

The annual meeting of our W.A. will be held at the home of Mrs. A. Ross, on September 22nd.

September 16th again brought Bishop Barfoot in our midst. The day was very rainy, but despite this there was a congregation of twenty-two. A confirmation candidate from Bonnyville was unable to be present because of bad roads, and it was also difficult for any church members from Glendon to be with us.

There were five candidates confirmed—Donald Ross, Kenneth Ross, Daniel Smith, Francis Hill and Vivien White.

In his address before the confirmation Bishop Barfoot told us that the duty of a true Christian was to make others wish to be like him by setting such a fine example of the Christian life. Holy communion followed, with eleven communicants.

We had luncheon and at three o'clock came the consecration of the church. This was a rare moment, and to those who have worked so faithfully it meant the realization of a dream. Bishop Barfoot paid tribute to St. John-the-Baptist and described it as "a little gem set by the roadside." He told how most of us have memories of our spiritual life woven around it, and wherever we may chance to be in later years will always look on it as our own church.

Students Also Played Their Part

Continued from Page 13

enrolled in the "Barbed Wire" universities, studying anything from Architecture and Astronomy to Theology and Technology.

In the occupied countries of Europe the S.C.M.'s have an honorable story to tell, and many of the leaders have died in the resistance movement or in concentration camps. When the Petain regime issued laws expressly discriminating against the Jews, it was the Student Christian Movement that headed up a protest which eventually included most of the youth organizations of France. In the midst of gallant resistance, Dutch students had the vitality to rethink the whole position of the university in terms of "a community for shaping students to be responsible bearers of spiritual values."

The Executive Committee of the W.S.C.F. met in New York in May of this year. It was the first meeting in six years. In a message to the Christian students of more than forty lands, they concluded, "We of the W.S.C.F. have been given strong and enduring foundations on which to build. 'Let every man take heed how he buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ. . . . For every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is'."

Students in the W.S.C.F. have found that though the fire of war tested their fellowship it could not destroy it. Now strong in their common faith in Jesus Christ and sharing their insights and diversities, they prepare to build on that foundation so that they may do their part now in winning the peace.

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Rural Deanery of Pembina

ST. MARY AND ST. GEORGE, JASPER

THE REV. T. C. B. BOON

Most of the church organizations have not been meeting during the holiday months, and have been taking a well-earned rest. So have the vicar and Mrs. Boon, who journeyed to Winnipeg and their favourite lake shore resort north to seek rest and relaxation during part of July and the month of August.

The Sunday services, however, were conducted without a break by competent and inspiring ministers who considered a visit or stay at Jasper a holiday. Among these were the Rev. R. P. Walker, Toronto; the Ven. Archdeacon S. F. Tackaberry, Edmonton, and during the Sundays of August, the Rev. E. H. Madocks, Rector of St. Stephen's, Calgary.

Sunday School: The Sunday School held its annual picnic at Lake Annette on Saturday afternoon, August 25th. The

weather was dull and cloudy but rain fortunately kept away. About 55 children attended and some 30 grown-ups were on hand to help entertain the young people and provide the all-important item of refreshments, arranged by the W.A., under the direction of their president, Mrs. W. Popey. Races for all ages were arranged and very capably managed by Mr. J. R. Heckley which kept the youngsters interested and busy most of the afternoon. After "eats" a baseball game was organized with not only the "young-uns" but some of the "oldsters" taking part. It was the next morning before the latter realized what it was all about.

Transportation to and from the Lake was very kindly provided by the U.S. Army bus and Jasper Cartage Co. truck. It was agreed by all that the effort was thoroughly well worth while.

Baptism: Hugh Kennedy Fraser, son of Pilot Officer and Mrs. Fraser, Toronto.

Rural Deanery of Vermilion

CHRIST CHURCH, MANNVILLE

THE REV. S. J. BELL

We had the pleasure of a visit from the Bishop of the Diocese Sunday, September 2nd. The Bishop addressed congregations at Chailey, Wilberforce, Innisfree and Mannville. On the Monday, accompanied by the Rev. S. J. Bell, a visit was made to Soda Lake. Reports of services there will be found under separate heading.

The Young People's Society held a farewell party for Vivian Croft, who was leaving to enter Normal School. Vivian has rendered splendid service to the church, in the choir, Sunday School, Girls' Auxiliary and Young Peoples. A leather bound copy of the Hymnal with music from congregation and choir, an album from the Sunday School, and a sum of money to be used for a gift of her own choice, from the Young People's, were presented.

We are very glad to welcome Miss Nancy Mercer, C.W.A.C., who has just returned from service overseas, including some time in Halifax; also F/O. Harold Slee, R.C.A.F., home from the Azores.

We understand Mrs. A. Wright has received word from her husband on his release from a Japanese prison camp. We hope it will not be long until he is back in Canada.

Sunday School has started again. Time: 11 a.m. Teachers, Mrs. J. Fortin, Mrs. P. Laidler and Miss M. Jones.

We hope to have our hall built before fall (that is, to the stage where it can be used). We need more contributions to complete this very necessary project.

WILBERFORCE

The church was well filled for the Thanksgiving Service as many gathered to give thanks to God for victory.

On Sunday, Sept. 2nd, we were honored by a visit from Bishop Barfoot. The service was very well attended and the Bishop's message both impressive and enjoyable. We look forward eagerly to his next visit.

We are sorry to be losing two of our younger church members, Mr. and Mrs. C. Frost, who will soon be leaving our district. We wish them every success in their new home.

ST. ALBAN'S, CHAILEY

Chailey Community Club held its August meeting at the home of Mrs. R. Sutton, with a very good attendance. Four ditty bags are to be filled. Cigarettes are to be continued being sent to the district boys overseas.

The Club was pleased to welcome Cpl. Jack Brandrick home from overseas, and Mrs. Brandrick, formerly of Chailey but now of Edmonton.

Kathleen Sutton promised to paint the extension to the chancel.

The vestry and congregation held a meeting at which it was decided to accept the gift of an organ for the church from Miss Cinnamon of Whitford.

St. Alban's was pleased to have a visit from the Bishop, on Sept. 3rd. The church was filled to capacity. The Bishop consecrated the christening font, memorial to the late David Cotter. The Bishop gave his usual inspiring and helpful talk. We wish his Lordship could be with us more often. The altar looked beautiful with garden flowers.

INNISFREE

On Sunday, Sept. 2nd, we were all very happy to welcome the Bishop again, on his annual visit to our parish. The Bishop always brings us an inspiring message. Our services are held in the United

Church and we thank the members of the United Church W.A. who helped decorate the church with flowers and leaves.

At the last meeting of the W.A. \$5.00 was voted to the Revolving Rectory Fund and \$5.00 to the Broadcasting. We were pleased to welcome a new member, Mrs. Westover, and also to welcome back an old member, Mrs. Virginia Ferguson.

ST. MARY'S, VEGREVILLE

The W.A. are busy preparing for their fall tea and sale of work. A combined business and work meeting was held Friday, Sept. 14th, at the home of Mrs. Corry. The branch was very sorry to learn of the sudden passing of a former member, Mrs. Hansen, at Wetaskiwin. Funeral service was held in St. Mary's and burial took place at Riverside Cemetery. Mrs. Hansen had completed work for the sale to be held in Vegreville. This work, very beautifully done, was on display at the meeting. A one minute silence was observed in memory of this devoted worker.

Sunday School is to be held again, each Sunday at 10 a.m., after a lapse of some five years. Mr. W. Duholke has kindly consented to act as superintendent.

HOLY TRINITY, SODA LAKE

The Bishop visited Soda Lake Monday, September 3rd, and with the Rev. S. J. Bell was the guest of Mr. and Mrs. A. M. Boutillier. A service of confirmation at which Helen Mennie of Whitford was confirmed, and Evening Prayer, were held in Holy Trinity. Mr. A. M. Boutillier and the priest-in-charge assisting the Bishop.

On Tuesday visits were made in the Willingdon, Whitford districts and an adult baptism conducted by his lordship in the evening. A service of Evening Prayer was held at the home of Mr. and Mrs. F. Mennie, also the baptism of Dorothy Marie Stewart, daughter of Mr. and Mrs. D. Stewart. The Rev. S. J. Bell and Mr. Boutillier assisting the Bishop.

These visits by the Bishop of the Diocese were very much appreciated.

IRWINVILLE

THE REV. W. J. BRANT

A very pretty wedding, was solemnized in Holy Trinity Church, Irwinville, on Wednesday, August 22nd, when Jean, eldest daughter of Mr. and Mrs. G. G. Gardiner, of Hazeldine, was united in marriage to F/O. Hugh Milligan, son of Mr. and Mrs. C. J. Milligan of Vancouver. The bride, who was given in marriage by her father, was attended by her sister, Joan, and the groomsmen was F/O. Roy Collins of Edmonton. Two airmen acted as ushers—Foster Irwin, wireless operator, and F/O. Don Irwin, D.F.C. The Rev. R. S. Faulks, of Edmonton, officiated. Mrs. Milligan and two young sons of Vancouver attended, and also Miss Gardiner and Mrs. Brandiff of Edmonton. The bride is a granddaughter of Mrs. W. W. Kent and the late W. W. Kent of Irwinville.

Rural Deanery of Wainwright

WAINWRIGHT

THE REV. L. A. BRALANT

With the coming of the fall, parish activities are beginning to get into their stride again. We are happy to note that the Sunday School has shown an increase in numbers during the summer months and when the classes are re-opened in the parish hall there should be a worthwhile number in each. Owing to the increase there will be some changes this year. A beginners class will be held by Mrs. Bralant in the rectory. We welcome Miss Florence Arimshaw as assistant.

St. Thomas' W.A. held its monthly meeting on Sept. 4th and it was good to see some new friends present. It is planned to have a Hallowe'en supper on October 30th, with the chief motive of increasing the spirit of fellowship within our church. Please be sure to come. The monthly meeting for study and sewing has again been arranged, and we hope there will be an increased attendance.

The Harvest Thanksgiving Services are being planned for October 7th, with Holy Communion at 11 a.m. and Service of Praise at 7.30 p.m. We have so much to thank God for this year that we must not fail to come. It is hoped that we might have mid-week meetings for prayer again. In the past these have not drawn great numbers, but we humbly believe they have produced good results in our work and that of the Church outside. Details will be announced in church. A new venture this year will be a fortnightly "Fireside" to be held in the parish hall every other Sunday evening after evening service. These will be quite informal and will consist chiefly of the singing of our favorite hymns. The first will be on Sept. 23rd.

The Missionary Service League for girls will be reopened, and plans are being made to provide an interesting programme of work and study for the girls.

We call upon all our church-people, young and old, to rally under Christ's banner to make our Church a living organization in the community and through its missionary endeavour, a power in the world.

Holy Baptism: 18th August, Barbara Lee Stevens; 26th August, Owen Trevor Griffiths; 3rd Sept., Dianne Gail Braitenback.

ST. MARY'S, IRMA

Gradually our porch is nearing completion. The swing doors inside have now been fixed. All that is left to do now is the interior finishing and outside painting. More Volunteers are needed for the work.

We are glad to see Mr. and Mrs. Targett back after Mr. Targett's indisposition.

It is a great joy to report that one of our young men has felt the call to service to

the sacred ministry of the Church. Leo Thurston commences his studies at St. John's, Winnipeg, this month. Our prayers and interest go with him. We long for more to answer Christ's call to service. There is so much to be done, and so few to do it. Our times present the greatest challenge ever known to the Church to manifest her avowed Divine mission in the world.

"I heard the call, 'Come follow,'
That was all;
Earth's joys grew dim, my soul went
after Him;
I rose and followed—that was all:
Will you not follow if you hear
His call?"

HOLY TRINITY, TOFIELD

There was a good attendance at Holy Communion at 11 a.m. on August 12th and the celebrant was the Rev. V. Cole. S./L. the Rev. Cyril Clarke who recently returned from overseas kindly came down for the "V-J Day" service at 7.30 p.m.

The Senior W.A. met at the home of Mrs. Baptist on Sept. 6th, with eight members present. We were pleased to welcome Mrs. Henry Hicks, a recent arrival to Tofield, at this meeting. Another interesting chapter of the Study Book was taken by Mrs. Baptist. We decided to send in our E.C.D. money. We are anticipating holding a Harvest Festival Service around the middle of October—the exact date to be announced later. The next meeting will be held at the home of Constable Poole on Thursday, October 4th, at 2.30 p.m.

Mr. J. Secord and Mr. W. Bellamy recently trimmed the trees and hedges on the church grounds. The ladies are planning to clean the windows and give the church a general cleaning on the Friday before the Harvest Festival.

ANSWERS TO BIBLE QUIZ

(On page 15)

1. Malachi.
2. Genesis 1: 1.
3. Esther.
4. Isaac (Gen. 22: 1-19).
5. Samson (Judges 16: 1-21).
6. Luke 1: 46-55.
7. Philip (Acts 8: 26-40).
8. Jesus (Matt. 4: 1-4).
9. Mary of Bethany (John 12: 1-9).
10. Good Friday.

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CAMROSE

THE REV. A. WALLIS

We are glad to have our Rector and Mrs. Wallis home again.

The special service on the Sunday following "V-J Day" was well attended; the great thing would be if people continued to come in such numbers to seek God's guidance. The greatest task lies still before us.

The W.A. will hold its first meeting of the Fall season at the home of our president, Mrs. Bradley. Other activities will be stirring to life, too, "outward and visible signs" of an inborn desire to do something for the Master.

We are losing more young people from the Sunday School—Georgie, Jacqueline and Joan Kerns, and Mildred McCulloch. Affectionately we bid them farewell and pray God's blessing may rest upon them.

Some of our members are sick; our prayer is that they may have the support of the presence of God and strong confidence in His power to heal.

Baptism: Arthur Stanley Pelan.

Marriages: Kenneth George Lindstrand to Gladys Jean Blades. George Walter Campbell to Florence Winifred Carter. Thomas James Chesterman to Edith Hilda Kenrick.

Our best wishes go with these young people.

Burials: "Until the day breaks and the shadows flee away."

Stewart Heber Clark.
Terence Allen Parry.
Mary Anne Heyworth.
James Herbert Heighington.

ST. DUNSTAN'S, BITTERN LAKE

THE REV. A. WALLIS

One of the first settlers in the district and a member of the first vestry of the parish, Mr. J. H. Heighington, died recently in Edmonton, at the age of 83 years. Funeral services were held August 27th at St. Dunstan's, and interment was made in the local cemetery.

The beautiful gladioli on the altar recently have come from Mrs. Wm. Ramsell, who has been very generous with gifts of flowers for the church.

ST. PAUL'S, LEDUC

THE REV. W. T. ELKIN

On August 12th we were privileged to have the Rt. Rev. W. F. Barfoot, Bishop of Edmonton, take our service.

The Sunday School picnic held in July was a huge success.

The W.A. was held at the home of Mrs. A. Loggin. Because of the demand for clothing in Europe the rummage sale has been postponed. A bigger and better bazaar for December is anticipated.

ST. JOHN'S, MILLET

THE REV. W. ELKIN

The Guild met at the home of Mrs. Gardiner last month, with a good attendance. It was decided to have the next meeting on the last Thursday in September, with Mrs. Jas. Day as hostess.

We have said "good-bye" to another family from our parish, Mr. and Mrs. R. Hopkins, Sr., who left for B.C. to reside. Mrs. Hopkins will be greatly missed, as she was a faithful worker in our Guild. On behalf of the members she was presented with a small gift, and wished "God-speed" in her new home.

We were very pleased to welcome the Rev. R. P. Walker as the guest speaker on Sunday, July 15th.

During the holidays of our Rector the service on August 19th was taken by Mr. Baker of Wetaskiwin.

Sincere thanks are due to the ladies who cleaned the church and varnished the floor.

SEDGEWICK, KILLAM, LOUGHEED, HARDISTY, HUGHENDEN

THE REV. F. W. BAKER

Services of thanksgiving to Almighty God for the end of the war in the Pacific were well attended in every point of the parish. In Sedgewick and Hughenden there were community services, with the clergy of the various religious groups participating. The offertory at the Sedgewick service, amounting to \$46.10, has been sent to the fund for restoration of the bombed churches in Britain.

Sedgewick: the parish hall is now "above the ground" and is really taking shape. It has taken a lot of hard work to bring it to its present state, and although there is much to be done yet, we can't wait until the job is completed to say "Thank you" to our men-folk who have rallied marvellously and have given so unstintingly of their time and labour, and to those who have used their trucks to haul stone, sand and gravel. There are so many names we would like to mention—and in later copies of the "Churchman" we shall do so, but we can't wait to say a very special word of appreciation to Mr. Geo. Tanton, and Dick, Jim and Bob.

Beirsto, who have not missed a single day's work on the hall—more than a month's work now. Our sincere thanks also to the ladies of the "Auxiliary to the Women's Auxiliary" who take turns in providing a lunch each afternoon for the workers.

Killam: The painting and work about the church is now finished and St. George's is looking very fresh and neat. Thank you, Killam, especially Messrs. Halsall and Anderson, for painting the roof, and Mr. Smith, Jr., who painted the steeple.

Baptisms: KILLAM—William Lyle Haerberle, Lorne Douglas Brodie, Dorothy Evelyn Bonnett, Gerald Reginald Bonnett, Stanley George Brodie. SEDGEWICK: Brian David Galletly. LOUGHEED—Hilda Rose Rigby, Beatrice Evelyn Renshaw.

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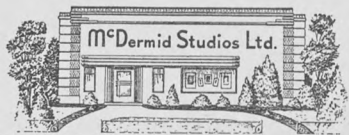
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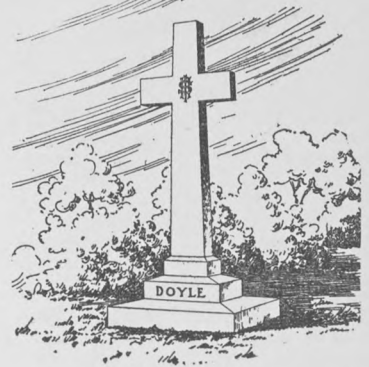
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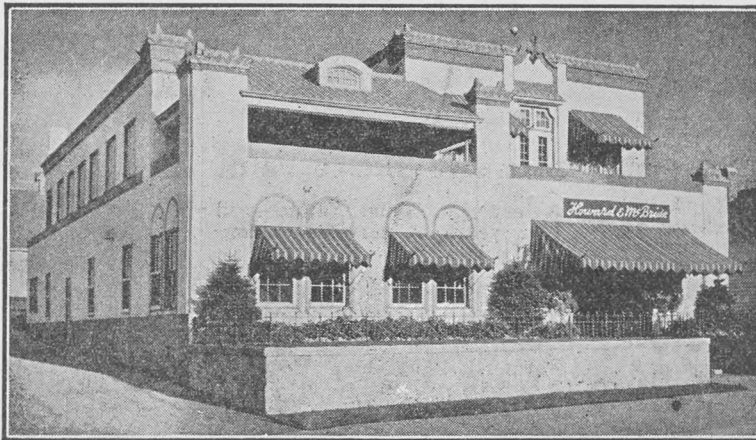
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